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ACCOUNT OF A JAPANESE ROMANCE.

EVENTS are now in progress which clearly indicate that the energetic, intelligent, and in many respects interesting nation which people the islands of Japan—the Englishmen of Asia, as they have not inaptly been termed—will not be allowed to remain much longer in the isolated position which they have preserved for the last two centuries. The rapid settling of the northwestern portion of the American continent by the enterprising inhabitants of this country, must lead in the natural course of events to a speedy extension of the intercourse of Europeans and their descendants with the countries of Eastern Asia, among which Japan, in consequence of its prominent insular position, the abundance, variety, and desirableness of its natural productions, and the industry and ingenuity of its inhabitants, holds a most important rank. To the gradual but sure operations of this cause are to be added the efforts which are continually repeated from time to time by various nations to open an intercourse with the Japanese, dictated chiefly by commercial rivalry, and partly by scientific curiosity and missionary zeal.

The efforts of Americans in this behalf, in which we are most interested, have already assumed, during the last few years, a considerable degree of prominence; but before giving an account of them, it may be well to sketch very briefly, by way of introduction, the principal events attending the connexion of Europeans with Japan.

In the year 1542, the accidental discovery of Mendez Pinto laid Japan open to the Portuguese, who immediately began a commercial intercourse with that country. This led to the speedy introduction of the Jesuits, headed by the enthusiastic Xavier, who had great success in the so-called work of conversion.

In 1580, Spain and Portugal were united under one crown, which resulted in the introduction of Spanish merchants and missionaries into Japan, along with the Portuguese. Mutual jealousies, intrigues, and accusations were the consequence; which, with the insolent conduct of the new comers, and above all the interference of the priests in the political convulsions which agitated the country at the close of the seventeenth century and the beginning of the eighteenth, produced a gradual mistrust and dislike of the Roman Catholics, and of the Spaniards in particular, in the minds of the ruling powers. These feelings were heightened by the representations of the Dutch, who, having escaped from the bloody domination of Spain, extended their commercial speculations to Japan, and established a factory on the island of Firando in 1609; in which representations it is supposed they were joined by their fellow-protestants the English, who established themselves at the same place in 1613. After partial persecutions, an edict was issued in January, 1614, for the demolition of the Catholic churches, and the banishment of the priests.

In 1623, the English East India Company, finding their establishment at Firando a losing concern, abandoned it; and all subsequent attempts on their part to reopen the trade proved unavailing. In 1624, the Spaniards were banished forever, and the ports of Japan were closed against Europeans, with the exception of Nagasaki for the Portuguese, and Firando for the Dutch. Severer restrictions were also laid upon the Chinese and Corean traders.

In 1635, the Portuguese were confined to the artificial islet of Desima, constructed in front of the town of Nagasaki, to the great joy of their rivals, the Dutch. The armaments of their ships were now taken away while they were in port, and no one was allowed to speak to a native on religion, or to walk into the city without a guard. The following year was marked by the introduction of the famous ceremony of trampling on the cross. In 1637, the Portuguese with their priests were banished forever and forbidden to return; and after a series of bloody persecutions, and a battle in which the Dutch lent their aid to the government, Christianity, such as it was, was completely extinguished in Japan,—another proof added to those already on record that persecution, to effect its object, need only be sufficiently thorough.

In 1640, the suspicions of the Japanese against all foreigners, and especially all Christians, to which their recent experience had given birth, caused them to consign the Dutch to the prison of Desima, just emptied by the expulsion of the Portuguese. To this the Dutch submitted with a good grace, as they were now left in sole possession of the European traffic with Japan; and since that time, as is well known, their monopoly has never been disturbed. It is to the superintendants and physicians of the Dutch factory at Desima, to Kaempfer, Thunberg, Titsingh, Meylan, Fischer, Doeff, and Von Siebold, that we owe nearly all our reliable knowledge of Japan for the past two hundred years. The annals of this factory, and the accounts of the host of hardships and annoyances to which its members are fain to submit for the sake of commercial advantages, at one time of great magnitude, though now insignificant, form a most curious chapter of history, which cannot be dwelt upon here.

The English have continued at intervals, down to the present day, their attempts to regain the footing in Japan which they soon saw they had too hastily relinquished. Their ships have been treated with varying degrees of hostility or kindness, at different times; but the result has uniformly been failure, hitherto. The attempts of the Russians and Americans to open a communication date only from the close of the last century, and they have not as yet been more fortunate. The promised account of the most recent and important visits made by American vessels will now be given.

In July, 1837, the ship *Morrison*, Capt. D. Ingersoll, was despatched by Messrs. Olyphant & Co., an American mercantile house at Macao, to return seven shipwrecked Japanese who had been residing there several months, and to make use of the opportunity, which it was hoped might thus be afforded, of producing upon the Japanese government a more favorable impression of the character of foreigners, and perhaps of inducing them to relax their anti-social policy. "In order to take advantage of any opening, a small assortment of cloths was put on board, and a great variety of patterns of different cotton and woollen fabrics, which, from their adaptation to a temperate climate, were calculated to attract the attention of the Japanese, and induce them to trade. A list of pre-

sents was added, consisting of a pair of globes, a telescope, a barometer, a collection of American coins, some books, and a few paintings, among which was a portrait of Washington. Documents explanatory of our object were drawn up in Chinese; one of which stated the names and residence of the seven men, and a few notices of their adventures; and another gave a short account of America, its commercial policy, that it possessed no colonies, and that the men were returned in a vessel of the country where they were wrecked; and a third gave a list of the presents, together with the proposition, that, if it met the approbation of the court, one of the party would remain in the country, to teach the meaning of the books. Dr. Parker accompanied the expedition, provided with a stock of medicines and instruments, and a number of anatomical plates and paintings, which he thought would attract the notice of a people who hold the healing art in high estimation. He was also furnished with a paper stating his profession, and his willingness to practice gratuitously on all who had diseases.* Mr. S. Wells Williams and the Rev. Charles Gutzlaff were also on board. After an interesting visit to the islands of Lew-Chew, they anchored, on the 30th of July, in the Bay of Yedo. No intercourse however was permitted. On the following day, a brisk fire was opened upon the ship from the shore, and they were obliged to leave in haste. Another attempt made in the Bay of Kagosima met with a similar repulse: so that the vessel was compelled to return, bringing back the shipwrecked men with her; for after the attention these latter had excited, they dared not land in a secret manner, for fear of condign punishment by the authorities.†

The visit of the whaler *Manhattan* of Sag Harbor, Capt. M. Cooper, in 1845, was on a similar errand. In the month of April, as Captain Cooper was proceeding towards the whaling regions of the Northern Ocean, he touched at the barren island of St. Peters, a few degrees to the South-East of

* *Chinese Repository*, vol. vi. p. 210.

† A full account of the voyage of the *Morrison*, in addition to that in the *Repository*, is given in *The Claims of Japan and Malaysia upon Christendom exhibited in Voyages made in 1837, etc.* By C. W. King and G. T. Lay. 2 vols. New York. 1839. The reader who wishes for a fuller narrative of the intercourse of Europeans with Japan than that given above, will find one well drawn up in the first volume of this work.

Nippon to look for turtle. He found on it eleven Japanese, who had been shipwrecked there some months before. Captain Cooper immediately formed the humane and patriotic design of proceeding at once to Yedo, in order to restore the shipwrecked men to their homes, and to make a strong and favorable impression on the government as to the civilization of the United States, and its friendly disposition towards the emperor and people of Japan; and while on his way he picked up eleven more men from a junk in a sinking condition. Captain Cooper was treated more civilly than his predecessor had been. Instead of being kept in the lower bay, and fired upon to make him hasten his departure, his vessel was towed up within a furlong of the capital, and the shipwrecked men were allowed to land. But neither the captain nor the crew of the Manhattan were allowed to go over the ship's sides. A triple cordon of boats kept the strictest watch over her, day and night. They were recruited with every thing of which they stood in need, and all remuneration was refused; but they were told in the most explicit terms never to come again, on any pretence, to Japan.*

The next visit was that of the Columbus and Vincennes, under Commodore James Biddle, in 1846, made conformably to instructions received from Secretary Bancroft. The Commodore judged it most advisable to proceed at once to the Bay of Yedo, where the vessels arrived on the 20th of July. Before anchoring, they were boarded by an officer with a Dutch interpreter, to whom the Commodore stated that the object of his visit was "to ascertain whether Japan had, like China, opened her ports to foreign trade, and if she had, to fix by treaty the conditions on which American vessels should trade with Japan." Copies in Chinese of the French, English, and American treaties with China, were produced for the officer's acceptance; but he declined receiving them. The usual cordon of boats was established about the ships, and no one on board of them was allowed to go on shore. It was not till the 27th that an officer with a suite of eight persons came on board with the emperor's answer. It was to the effect that, according to the laws of the country, the Japanese were not allowed to trade with any but the Dutch and Chinese; and that consequently no

* See *Chinese Repository*, vol. xv. pp. 172-199.

treaty could be made with Americans. Every thing concerning foreign countries, they were told, was arranged at Nagasaki, and not there in the Bay. And, finally, they must depart as quickly as possible, and not come any more to Japan.

"I stated to the officer, (says Commodore Biddle in his despatch,) that the United States wished to make a treaty of commerce with Japan, but not unless Japan also wished a treaty; that I came there for information on this subject; and having now ascertained that Japan is not yet prepared to open her ports to foreign trade, I should sail the next day, if weather permitted." The ships accordingly took their departure on the 29th.*

In June, 1848, fifteen men deserted in three boats from the whale-ship *Ladoga*, on account of bad usage. These men were taken into custody by the Japanese authorities, and were treated in very much the same manner as Golownin and his companions were. About a month after this event, a solitary individual threw himself on the coast of Japan, for the express purpose of obtaining a knowledge of the country and its language by a residence there. The young man who ventured on this hazardous enterprise was the son of Archibald McDonald, Esq., formerly in the employ of the Hudson Bay Company, at Port Colville, Columbia. He made an agreement with Captain Edwards, of the whaleship *Plymouth*, of Sag Harbor, to be left in a boat off the coast; and he effected the landing in safety on the 2d of July. He likewise was placed under surveillance; although his treatment, in consequence no doubt of his more prudent conduct, was better than that experienced by the men from the *Ladoga*.

On the 12th of February, 1849, the United States sloop of war *Preble*, Commander James Glynn, left Hong Kong for Nagasaki, for the purpose of rescuing these men, and returned on the 20th of May, with the thirteen survivors of the *Ladoga's* crew, and Mr. McDonald.† By a letter from Mr. S. W. Williams to John R. Bartlett, Esq., published in the *Providence Journal*, in September, 1849, we are informed that Commander Glynn intends to recommend to the Presi-

* Niles's *National Register* for March 20, 1847.

† See *Chinese Repository*, vol. xviii. No. 7.

dent to make a naval station at Lew-Chew. It is considered that the presence of a ship of war at Napa would necessarily impel the Japanese government to notice such an infringement of their territory. This would lead to a request on the part of the Captain at the station to know the exact authority which that government held over Lew-Chew, and what right they had to order him off; since the Chinese claim equal power over it, and Lew-Chew could not well belong to both. It is easy to imagine how these negotiations would open opportunities for future intercourse.

The best and most unanswerable argument in favor of using every righteous means for opening a regular intercourse between this country and Japan, as speedily as possible, is drawn from the fact that the vessels of the two nations frequent the same seas, and that consequently the accidents of navigation will often call for the exercise of benevolence on the part of both. The Japanese junks, owing to their imperfect construction, are often wrecked; and scarcely a year passes in which we do not read accounts of the rescuing of their crews, and their restoration to their native land, through the intervention of Americans. Such conduct deserves a better return than has been experienced by those Americans who have been cast upon the hospitality of the Japanese. Food and shelter, it is true, have been given them, and they have at last been allowed to depart; but the long and rigid confinement, the ceaseless questioning and watching, and the thousand other humiliations, annoyances, and privations, occasioned by the suspicions of their hosts as to the objects which may have brought the foreigners into their country, conspire to produce the attempt to escape, which is sure to end in recapture and additional severity. It has been conjectured, and not without considerable probability, that this harshness may be in part a retaliation for offences committed by American whalers. It is difficult otherwise to account for the barbarous treatment experienced by the Lawrence, Capt. Baker, of Poughkeepsie, which was wrecked near the Kurile islands, in May, 1846, only a year after Captain Cooper restored the twenty-two Japanese to their homes.*

* See *Memoir Geographical, Political, and Commercial*, addressed to J. K. Polk, President of the United States. By A. H. Palmer.

The interests of humanity, then, demand that no efforts be spared to open and sustain a friendly communication between the governments of the United States and Japan, in order that improper conduct on the part of the seamen of one country, or the officials of the other, may be promptly made known and punished; and when this object shall have been secured, many solid advantages to both nations will necessarily ensue.*

A very different, but not less important, means of becoming acquainted with this singular nation, are the attempts now making to obtain an accurate knowledge of their language, which, ever since the expulsion of the Portuguese, has been monopolized, like the trade, by the Dutch *employés* at Desima. One of the most successful of the few scholars who have as yet devoted themselves to this branch of study, is our distinguished fellow-member, Mr. S. Wells Williams, of Canton. Another is the celebrated missionary and linguist, the Rev. Charles Gutzlaff. They both accompanied the Morrison in her expedition to Japan; and both have made diligent use of the shipwrecked seamen, and such other means as they could command, to acquire a practical knowledge of this difficult tongue. The deep interest which Mr. Williams feels in every thing that can throw light on the condition of Japan, and the best mode of obtaining access to it, is shown by the number of articles on the subject inserted in the *Chinese Repository*, with which he has been connected for many years, and which, consequently, is the most complete and authentic source of information respecting that country, especially as regards recent events, that exists in our language. The ninth volume contains a translation by Mr. Williams of a curious Japanese treatise on the smelting of copper; and in the tenth volume he has inserted some valuable notes on Japanese orthoepy and orthography. He also had a fount of types cut in the simplest or *katakana* character, in the city of New York, when he revisited his native country in 1847.

Another scholar who has devoted himself with wonderful perseverance and success to the study of the Japanese,

* These are well stated in a *Letter to the Hon. John M. Clayton*, Secretary of State, enclosing a Paper geographical, political, and commercial, on the Independent Oriental Nations; and containing a Plan for opening, extending, and protecting American Commerce in the East. By Aaron H. Palmer. Washington, 1849.

is Dr. AUGUST PFIZMAIER, of Vienna; of whom I wish to speak more particularly. An interesting sketch of the career of this persevering genius is given in the Athenæum for April 25, 1846, from which I will extract a few particulars. Dr. Pfizmaier is the son of an innkeeper of Carlsbad, in which city he was born in 1808. At the age of nineteen, his passion for linguistic study had enabled him to master the principal languages of Europe, and then he set about acquiring those of the East. He began with the Turkish, from which he proceeded to the Arabic and Coptic. In 1839, he published a translation of the Turkish poems of Lamy; and in 1847, a Turkish Grammar, written in French. But for some years past, his attention appears to have been mainly devoted to the languages of Eastern Asia, the Chinese, Manchoo, and Japanese. The following letter, addressed by Pfizmaier to the writer of the article in the Athenæum, shows what had been the result of his Japanese studies, up to the time when it was written, and also the proficiency at which he had arrived in English composition.

“VIENNA, 1845.

“I have much pleasure in answering your letter addressed to me; and though my labors hitherto are not important enough to attract general notice, I hesitate not to give you the desired explanations. As to the Chinese, it is true that I formerly translated two longer [longish] pieces of poetry, but they are scarcely intelligible without the commentary; and their subject, etc., will prevent their ever being published without the original, and for the use of the scholars in Chinese, as the translation is in German. I will, if you wish, transmit you a specimen, (if you will pardon the venture,) translated into *English verse*, submitting it, as a first attempt, to your kind judgment. In the mean time, I have obtained from Paris a very rare work, known by the name of ‘Tso Chuen,’ which contains memoirs of the principal feudal states of China, that would serve as a most interesting addition to the history of that empire, from 1722, B. C., to Confucius’s time. As the Austrian Government has now taken care to get a *complete set of Chinese types*, there will be every hope of having this work printed, with a European translation, the first published out of China. You are somewhat in error when speaking of Japanese and Chinese as having a similarity. Many Chinese words have been, it is true, introduced into the former language; but by far the greater number of works are written in the pure and native idiom,

which has not the least resemblance to the Chinese, having its own alphabet, composed of a very large, almost unlimited, number of figures. Hitherto, only the works written in Chinese could be understood by European scholars, and even these, as translated by Dutch authors, could only be done through the medium of the interpreters of Nagasaki. All the lighter reading, such as novels, plays, poems, etc., have been quite inaccessible to the researches of the scholar; and one of the most eminent, Abel Remusat, endeavored in vain to get a knowledge, deeming it almost impossible to even compass the alphabet. Since Japan has attained so high a state of civilization, and the literature of the country might vie with any other in fertility, and, as I supposed, in originality, it struck and grieved me, not to have any approachable access to its treasures; and on investigation, I soon found that this was caused by the total want of any work deserving the name of a dictionary of the language. I therefore commenced to excerpt, for my own use, all the original lexicographical works of the Japanese within my reach, and by arranging alphabetically the words they contained, distributed according to subjects, I succeeded in setting down almost a complete dictionary; and with its help, I am now enabled to read Japanese books, though as yet with some trouble; exercise will, I hope, soon make my task an easier one. As to the characters, I can not only very pleasantly read them, but I have also engaged the Government printing-office to let cut the letters of the Firakana alphabets that are generally in use, so that Japanese works can now be printed at Vienna with *moveable types*. A specimen, consisting of a fragment of a Japanese romance, will, in a few weeks, leave the press; and I could now undertake the publication of whole texts, if the Government does not fear the expense. As to my dictionary, I need but translate the explanations into any European language, (the Japanese authors themselves render them in Chinese,) to have it ready for publication. I am still making additions, chiefly of words which I find in authors I am reading, so that it may be rendered as complete as possible. It contains, however, as it is, about 40,000 words, a number quite extraordinary; since the Vocabulary Japanese and English, by Medhurst, published at Batavia, 1830, only numbers 7,000, and that by Siebold, 1840, Leyden, (with an arrangement according to subjects, which makes it almost useless, and explanations chiefly in Chinese,) contains little more than 20,000 words. I intend to publish mine as soon as *any* Government grants me favorable terms. I trust, sir, to have given you the chief matter capable of interesting you as regards my Oriental studies, and am," etc.

His Japanese studies have since been prosecuted with such success as to enable him, in the year 1847, to publish a work, to introduce which to the notice of the English-reading public, is the immediate object of this paper. It is entitled:

Sechs Wandschirme in Gestalten der vergänglichen Welt, etc., i. e., Forms of the Passing World, in Six Folding-screens. A Japanese Romance in the original text, containing fac-similes of 57 Japanese Wood-cuts. Translated and edited by Dr. August Pfizmaier. *Vienna*, 1847.

The original work was printed at Yedo, from wooden blocks, in the year 1821. The author's name is Riutei Tanefiko, and that of the designer of the illustrative wood-cuts is Utakawa Toyokuni. The following explanation of the title is given in the preface. A Japanese proverb says, "Men and screens cannot stand straight," i. e., as the latter cannot be made to stand upright without being bent, so the former are unable to preserve perfect rectitude of character. The author has undertaken to prove that this proverb is erroneous, and his tale exhibits screens in forms of the passing world, i. e., human beings, of genuine uprightness. The expression, "*six* screens," refers to the six divisions of the book, each consisting of five double leaves, folded in the manner of a screen. The original work is printed in thirty double leaves, or, (as each leaf is printed only on one side,) sixty pages. Each of these pages, with the exception of two leaves, contains an illustrative wood-engraving, extending in most cases across two opposite pages.

Dr. Pfizmaier's edition contains a reprint of the original, and a German translation. It was his design to reproduce the former as exactly as possible, in form as well as in substance. Thus, the engravings are exact copies of the originals, the color of the ink is made to resemble that of India ink, and the paper and binding are imitations of the Japanese model. The title-page and the illustrations are executed in zinco-lithography, and the text is printed with moveable types, the first ever constructed in Europe for this language.* They were prepared under the direction of Herr

* It is a singular circumstance that one fount should have been made in Europe and another in America, at the same time. By the kindness of John T. White, Esq., of this city, who cut the fount for Mr. Williams, I have been

Aloys Auer, who has done so much to make the Imperial printing-office of Vienna the first in the world, as regards the number and variety of its alphabets; and they accurately represent the characters of the original in every respect, with the exception of a few of the ligatures. The Japanese text begins at the right side of the book, and is arranged in perpendicular columns, which follow each other from right to left, in the Chinese manner; and the illustrations are inserted in the midst of the text, as wood-cuts are with us. As the shoulders of the types would not admit of the lines being placed as close together as in the original, the Japanese part extends to eighty-two pages; one-fourth of which, in consequence, contain no illustrations.

Let us now turn to the translation, which begins of course at the other end of the book, and with the preface, etc., makes fifty-four pages. In making this translation, Dr. Pfizmaier had difficulties of various kinds to contend with. In the first place, so little had been hitherto done in Europe for the study of the Japanese, that he was obliged to construct his own aids as he went along, that is, beside deciphering the text, he had to compose a dictionary, and to divine most of the rules of the grammar. The language of the original is that commonly understood throughout Japan, but which for Europeans is the most difficult of all, since a knowledge of the Chinese is of very little assistance towards understanding it. The words from the latter language which frequently occur in it, are expressed in the syllabic character of the Japanese, and only by way of exception, and for the sake of perspicuity, in the word-characters known to Sinologists. In consequence of the well known homophony of Chinese words, which is greatly enhanced by the dissimilar and varying pronunciation of the Japanese, those which have been introduced into their language, although they almost always form combinations, cannot in general be understood, unless they are to be found written phonetically in a dictionary, together with the corresponding word-characters. But even this is often insufficient, if the meaning is not also given; as to which, as the Japanese

allowed to consult his books, from which it appears that the set of seventy punches was completed December 12, 1846, and the last of the charges for alterations, casting type, etc., was made May 5, 1847.

have much that is peculiar in this respect, the greatest uncertainty may exist. To the difficulties presented by single expressions, are to be added those of grammar and style. A number of forms which essentially belong to the grammar of the language, are not laid down in any book of instruction; and the syntax had to be constructed from the foundation. Yet a knowledge of this latter department of grammar is here absolutely indispensable; for the Japanese language, notwithstanding its surprising richness in forms, has no distinction of number, gender, or person; and as the subject of the proposition is much less frequently expressed than in languages which, as the Latin for instance, accurately make these distinctions, nothing but a perfect knowledge of the niceties of syntax can lead one to a correct understanding of the sense. It also deserves to be mentioned, that the Japanese periods, as regards both the construction of the principal sentences and the parenthetical clauses they contain, are of excessive length, having in fact, as a general rule, no other limits than the termination of an event, or, in dialogues, the end of a speech. Hence, although Dr. Pfizmaier has endeavored to make his translation perfectly faithful, it was impossible in most cases to follow the construction of the periods; it was often necessary to break off on coming to a verb, and, in the case of parentheses, to give them a different turn. Yet, notwithstanding these difficulties, he thinks that he has furnished a translation tolerably free from faults, there being only a few isolated expressions with respect to which he is still in doubt, as to whether he has hit the right meaning.

I will now give a sketch of the story, premising, that, in drawing it up, the object has been to furnish an accurate outline of the plot, and to preserve such of the details as are necessary to assist those who may have an opportunity of inspecting the book itself, to understand the illustrations.

Part First.

Tamontara Kadzuyosi, governor of the district of Kuantō,* whose palace was situated in Kamakura, had a numerous band of retainers, and was a powerful nobleman. He was fond of hunting, and had country-seats at various places, for

* Comprising eight provinces lying about Yedo.

the purpose of putting up at them when on his excursions after game. Once, towards the end of the harvest, he went out on a hunting expedition to one of his chateaux, and, after wandering about all day, came towards dusk to a place called the Snipe Marsh. One of his attendants spied at some distance off what he took to be a snipe; another said that it was more like a partridge, and that there were no snipes in that place; whereupon a dispute arose. A lad of fourteen, named Simano Suke, now stepped forward, and told them to cease their quarrelling, for he would decide the matter. He let fly an arrow from his bow, and grazed the back of a bird on the wing. The governor was enraged at his impertinence in thus interfering where he was not called upon, and wounding a bird; but Simano told his servant to go and fetch the arrow. When it was brought, he laid it before the governor, and told him that all he wished to do was to put an end to the dispute: his object was accomplished, for there was a snipe's feather sticking to the arrow; and he had taken particular care not to hurt the bird. The governor became still more furious at the coolness with which the youngster put himself in the right; he ordered him to quit his presence, and at the same time discharged Simano's father from his service. The young man, without again seeing his parent, on whom he had innocently brought this disgrace, immediately took himself off, no one knew whither.

Eight years after this, the following events took place. An old rice-dealer, named Kadziyemon, in the province of Sessiu, having no children of his own, had adopted a youth named Sakitsi. In his eightieth year, the old man died; whereupon his wife turned nun, assumed the religious name of Miosan, resigned the management of the business to young Sakitsi, and, retiring from intercourse with the world, spent her whole time in devotional exercises at the temple. Sakitsi, being a young man of very conscientious character, devoted himself to the care of the business and household, with a diligence beyond his strength. The consequence was a severe attack of intermittent fever, which brought him very low. As he grew better, his adoptive mother, by the advice of the physician, engaged a merry-andrew and a young female singer to come and amuse him, with the hope of arousing his mind from its

languid state. At first he grew better; but by the time the rivers began to thaw, and the cypress-hills to put on the appearance of spring, the state of seclusion in which he lived had aggravated his lowness of spirits and the other symptoms of his disorder. His mother thereupon exhorted him to travel, for the purpose of recruiting his health; and as he had some business to transact in the province of Yamato, he determined to make a journey thither, and visit the localities in that part of the country which have been celebrated from ancient times. He gave the shop into the care of a trustworthy person, and with a few attendants set out on his tour.

In the city of Nara, situated in this last mentioned province, there was a certain tea-house, where a beautiful and amiable young maiden, of the age of seventeen, came every day to sing and play upon the dulcimer, accompanied by a little girl only four years old, who went about among the company and gathered their contributions. The young artist's exquisite voice and skill in playing attracted a great deal of company to the place. Sakitsi, on coming to the city, happened to visit this house; he heartily joined in the general feeling of admiration, and ordered his servants to find out who she was. They ascertained that she was a person of respectable birth, above the common order of those who exhibit their talents in such places. Her motive in coming there to earn money was to assist her aunt, a woman in poor circumstances, whose little daughter it was who came with her. The account of this excellent conduct inspired Sakitsi with a great liking for the beautiful girl, which gradually ripened into love. Antiquities had no longer any charms for him; and he visited the tea-house daily. He took occasion to make several presents to the young lady, who was called Misawo; and as Sakitsi was a good-looking young fellow, his attentions excited a corresponding sentiment in her breast.

One evening, as the company were leaving the tea-house, a man named Saizo, a keeper of a house of entertainment in the seaport of Simano Utsi, a part of the town of Naniwa, called Misawo aside, and spoke with her privately. It appeared from their conversation, that she had agreed to bind herself to the service of Saizo, and was to receive, as the

price of her freedom, a hundred taels.* Before parting, they settled that Saizo should call at her dwelling the next evening, receive from Misawo the written document he had drawn up and given her to sign, pay over to her the money, and take her with him. All this was to be managed without the knowledge of her family, for whom Misawo was now sacrificing herself.

To explain the reasons for her conduct, it will be necessary to describe the situation of the family more fully. A man named Tofei, now a sedan-bearer in the city of Nara, the present scene of the story, had formerly been a foot-soldier in the service of Kadzumura Teidaifu, a military commander in Kuanto. He there fell in love with Fanayo, his commander's sister-in-law, and they ran away together to Nara, where Fanayo soon presented him with a daughter, now four years old, and named Koyosi. Tofei had living with him his mother, named Kutsiwa, who, after suffering for many years from a disease of the eyes, was left totally blind. But this was not the only trouble of the worthy couple. After they had been for some time at their new place of abode, they learnt that Tofei's old master, Teidaifu, had been deprived of his command, in consequence of having offended his superior in authority, and was reduced to poverty. Now Fanayo, ever since her running away, had kept up a correspondence by letter with her sister, and, to prevent any uneasiness respecting her fate, had assured her that she and her husband were doing well. When therefore Teidaifu lost his means of subsistence, and had no prospect of supporting his daughter Misawo comfortably, he suffered himself to be persuaded by his wife to commit her to the care of Fanayo and her husband. They both loved her very much, and Tofei felt an especial respect for her as the daughter of his old commander. He labored hard to maintain his family decently, but instead of being able to lay by any thing, his earnings were barely sufficient to support them from day to day; and as his mother's long illness often prevented him from attending to his business, he was at length obliged to sell some of his furniture to keep them all from starving. Misawo could not bear to witness the distress of the household, without making an effort to

* Very nearly a hundred and forty dollars of our currency.

relieve it; which caused her to hit upon the plan of turning her accomplishments to account, by playing and singing in the tea-house. Her daily absences were accounted for by pretending that to procure from Heaven the restoration of the family to their former home and condition, and the recovery of the old lady's eyesight, she had made a vow to visit the temple of Nanyen (which stood near the tea-house) two days in succession, and there to read the Prayer Book of a Hundred Chapters. The small change collected by little Koyosi she converted into gold, which she gave to her aunt under the name of remittances received from home.

But notwithstanding these exertions and sacrifices, in consequence of the continued illness of the old lady, the house remained nearly destitute of furniture and comforts; and when Saizo proposed to her to sell herself into his service, she consented, thinking that she would thus relieve her relatives from the burden of maintaining her, and that the price of her liberty would furnish the means of restoring the old grandmother to health. She accordingly made all the necessary arrangements for putting her generous design into execution, concealing her own agony of mind at the prospect of parting with her kindred and at the fate which awaited her, under her usual gay and pleasing exterior.

On the morning when Saizo was expected, which was the day of the peach-festival, Koyosi was playing with several dolls which she had arranged on her mother's dressing table; and as she had only one peach for herself, and none to give to her mute little ones, she undertook to entertain them by telling some stories out of her picture-book, called *The Parents of the Flowery Field*. Tōfei, after paying his usual morning-respects to his mother, took the sedan on his shoulder, and went forth to his work. It now remained to get Fanayo out of the way. Misawo accordingly feigned indisposition, and begged her aunt to visit the temple in her stead. She consented and went, telling Misawo to take good care of herself and give the old lady her medicine, and bidding Koyosi be a good girl.

Saizo soon arrived, and brought with him the hundred taels, which Misawo put, together with a letter to her relatives, into the drawer of a small chest, on the lid of which was the figure of a dog reclining. They had some difficulty in quieting the suspicions of old dame Kutsiwa, who came

out of her bed, groping about, and wanting to know what was going on. Saizo said he had come with a magnificent sedan to take Misawo to a lady of rank, the wife of a high judicial functionary, who desired to engage her as one of her attendants. He blundered several times in his story, as he attempted to answer the questions which the old lady put to him, but was helped through by the ready wit of Misawo. This was not all; for Kutsiwa, supposing that Misawo must have on a very grand dress for such an occasion, took it into her head to examine the quality of the stuff. But Misawo escaped this danger, by snatching the covering from the domestic altar of Buddha, and placing it on her knee; and the old lady, on feeling it, was quite delighted to find her so comfortably and handsomely clad. Misawo, suppressing all outward marks of grief as well as she was able, beckoned little Koyosi out into the hall, and said to her, "When your father and mother come home and want to know where I am, repeat to them the explanation of this page in the Picture-book of the Flowery Dwelling, from which I have been accustomed to give you instruction every evening."

Scarcely were they gone, when Tofei returned in search of his pipe, which he had forgotten. On hearing from his mother of Misawo's departure, it occurred to him that near the house he had passed a large sedan, the occupant of which suddenly drew down the blind at his approach. He was hastening out of the house to go in search of it, when Koyosi ran to him, and said she could tell him where Misawo was gone. Her father bade her do so immediately; whereupon she took up her picture-book, and began to repeat with infantile simplicity, "Once upon a time." Her father's impatience could not brook this. He bade her never mind the story, but tell him, like a good child, where her cousin was. She replied that Misawo had told her to repeat this story, which would show whither she was gone. As her father saw no remedy but submission, he let her go on, which she did as follows: "Once upon a time, there was a man named Sioziki Dzitsi-i, who saved the life of a little puppy, and took him home and reared him. When he had grown up to be a big dog, he one day said to Dzitsi-i, 'If you will go out with me to-morrow, and dig at the place where I throw myself down, and follow the directions I give you'—Here

he awoke from his dream, and as soon as it began to grow light, he went out with his dog, and dug at the place where the latter lay down. After digging a while, he came to a great quantity of gold pieces, and so was made rich all at once." After impatiently hearing the child to an end, Tofei, who could make nothing of it, was rushing towards the door, to set out on his search for the fugitive, when he stumbled over the dog-chest, and the money fell out, thus explaining the meaning of the story. He sat down, and was weeping over the letter in which Misawo related the real state of the case, and her motives for the step she had taken, when his wife returned home. Tofei was for taking the money with him and starting off to Utsimo Sima, for the purpose of refunding the money and annulling the contract. But his wife convinced him that this could not be done; that the contract having been formally made, not twice the money would suffice to cancel it; and that their only course was to set themselves up in business with the means thus placed at their disposal, as Misawo had recommended in her letter, and when they had acquired enough, to leave no effort unmade to recover the generous girl's freedom. He perceived the correctness of his wife's advice, and acted accordingly. They immediately set off, and paid a visit to Misawo; who silenced their expressions of concern at the sacrifice she had made, by telling them she regarded what she had done simply as an act of filial duty towards her absent mother. With the money thus obtained, the old lady after a while was cured of her blindness; and then Tofei and his wife removed, and set up a house of entertainment in the harbor of Naniwa, for the double purpose of being near their niece and of earning the wherewithal to purchase back her freedom.

Misawo, when the time arrived for changing her name, [as is customary with every one in Japan, at the age of twenty,] took that of Komatsu. Her lover, Sakitsi, who had long sought her in vain after her mysterious disappearance, had now returned home to Simano Utsi, and consequently was again in her vicinity; but he was not aware of it, and as his business often called him to other parts of the country, he was thus prevented from meeting her.

Part Second.

On a certain day, five years after the occurrences just mentioned, Komatsu, on returning home from a visit to a temple, met her aunt Wofana;* and the latter asked her to accompany her home, where Woyosi† was alone, practising her singing-lesson. Just as they arrived there, they perceived Tofei, and three persons with him, getting out of a boat at the landing-place in front of the house. These were no other than Sakitsi and two of his friends. As they drew near the house to take some refreshment, Komatsu recognised her lover; the ladies retired within doors, and Komatsu gave her aunt an account of Sakitsi, and of his former attentions to her. As the gentlemen sat talking over their wine, without observing the presence of the ladies in a distant part of the room, the conversation turned on the songs of a favorite Japanese poet, and on a certain female singer of repute, named Komatsu. Sakitsi said he had not seen her, and was making some not very respectful remarks on persons of her profession in general, when suddenly his eye alighted on our heroine, in whom he immediately recognised the long-lost mistress of his affections.

As may be supposed, he lost no time in seeking an interview with Komatsu, and making a formal declaration of his passion. He had also the happiness of learning from her, after some bantering on the subject of his recent remarks, that his love was returned; in proof of which she showed him a paper, containing questions about her lover, with which she had been a hundred times to the temple of Aizen, and the responses she had received. The consequence was that Sakitsi neglected every thing else, to enjoy the pleasure of her society, and lavished his money in taking her about from place to place. When his mother Miosan heard of this, she determined to trust him no longer out of her sight; and accordingly she shut him up in his chamber, where his only consolation consisted in the many beautiful letters which his friend the physician secretly brought him from Komatsu.

* This is made by contracting her former name Fanayo, and prefixing the particle *wo*, which is placed, for the sake of distinction, before female names.

† This name is made from Koyosi, by substituting the prefix *wo* for *ko*, which latter means "little."

One day, as Miosan was remonstrating with him on the imprudence and want of moderation of his conduct, a woman disguised as a fortune-teller came to the door, saying that she had been sent for by Sakitsi to perform a conjuration, for the purpose of ascertaining the cause of his illness. It was Wofana in disguise, who came to bring him tidings of importance from his mistress. When the old lady had been with difficulty got out of the way, Wofana told him that Komatsu's father had been taken into favor again by his superior, and restored to his former position; and that a young man named Yukimuro Riusuke, the foster-brother of Komatsu, had come to take her back to her father, who had affianced her to the son of a wealthy neighbor. She told him also that Riusuke, as soon as he was informed of the present servile condition of Komatsu, had taken steps to procure the money for her freedom: thus the long cherished design of Wofana and her husband, of freeing her themselves, would be frustrated; in which case, they would never dare to show themselves before the face of the old officer. Moreover, Komatsu had declared that she would die rather than break her plighted faith to Sakitsi. The object of Wofana, in coming to him, was to inform Sakitsi of these facts, and to let him know that Komatsu would be that evening at a neighboring house, where the pressing nature of the circumstances made it necessary that he should meet her.

In the evening, Sakitsi, having obtained Miosan's permission, and being furnished by her liberality with the sum of one hundred taels, sallied forth to the neighbor's house, where Komatsu was already seated at the window, anxiously awaiting his arrival. As he drew near and spoke to her, a dog sprang forth and barked furiously. Sakitsi threw a stone at him, and in so doing the packet of gold fell from his bosom to the ground. Not perceiving the accident in the dark, he caught up the packet also, thinking it was a stone, and threw it at the dog. As he did so, he heard a sleepy voice exclaim, from a boat lying at the shore near by, "Hola, woman! what are you throwing out here?" He made no reply, but slipped into the house, where he found Komatsu in a state of great agitation. She confirmed the account of Wofana; and expressed her determination, much as she loved and revered her parents and longed to

see them again, to die rather than return home and wed another. Sakitsi bade her be of good cheer. He told her that the money he had brought with him would enable her aunt to purchase back her freedom, in which case she would be under no necessity of going home against her will. But when he was about to produce the gold, he discovered to his horror that it was gone. This last blow of misfortune drove the lovers to despair, and they resolved to put an end to their lives together.

At this juncture, they heard the voice of persons approaching the house. Komatsu hastily concealed her lover under a dresser, and endeavored to remove the traces of her recent agitation. The new comers proved to be Wofana and Yukimuro Riusuke. The latter announced that he had just obtained and paid over the money for Komatsu's release, so that from that evening forth she was free. The joy this news was calculated to excite, was more than counterbalanced by the obligation it imposed on Komatsu of going home with Riusuke. Both she and her aunt besought him to return to her parents, and tell them that Misawo was already engaged to be married, that she was sick, dead, any thing, rather than force her to accompany him back. Riusuke, however, was firm in urging the superior claims of filial duty over love. He depicted the ardent longing with which her parents counted the days till her return, and the despair into which her undutiful conduct would throw them. Komatsu feigned to be convinced by his arguments, and promised to set out with him for Kamakura the following morning. Satisfied with this assurance, Riusuke took leave of her along with Wofana, whom he was to accompany to her own home.

Sakitsi then came forth from his hiding-place, and the two lovers, hand in hand, fled from the house along the shore. As they wandered along, they perceived people with lanterns, belonging to the house they had left, who were evidently in search of them. The fugitives were then near Tofei's house; and as all was silent about it, they proposed to take refuge there. Sakitsi told his companion to conceal herself, while he went forward and reconnoitred. He found no one at home but Woyosi; who informed him that her father and mother, learning that Komatsu had run away, were gone in search of her. Woyosi was longing to

go out and listen to the singers on a neighbor's balcony, it being the night of a festival; but was obliged to stay in doors, as there was no one but herself to mind the house. Sakitsi told her she might go, and he would take charge of it in her absence,—a permission of which she gladly availed herself.

As soon as she was gone, he brought Komatsu into an inner apartment; and as they sat there in silence, and listened to the chant of the choristers which described the vain and fleeting nature of earthly things, the gentle Komatsu melted into tears at the thought of the fate she was bringing on her beloved. This reminded Sakitsi of the unfortunate loss occasioned by the barking of the dog; and seeing before him the little dog-chest, which had been preserved by Tofei and his wife in grateful remembrance of the self-sacrifice of Komatsu, he in his rage struck the mute image a violent blow. Great was his surprise when out rolled the identical packet of money which he had thrown away, and which he afterwards learnt had fallen into Tofei's boat, as he lay there waiting for some passengers. He regarded this unlooked for piece of good fortune as a happy omen; and he now besought Komatsu to read the letter brought by Riusuke from her mother, which she had not yet had courage to open. The account of the preparations making by Kutsiwa for her daughter's reception grieved the heart of Komatsu, as she thought of the terrible blow her death would give to her affectionate parent. But as she read on, Sakitsi learned to his unbounded delight, that the bride-groom to whom she had been betrothed in her third year, was Simano Suke, the youth whose expertness in archery had brought him into disgrace with his lord. The latter, Kutsiwa proceeded to say, was now willing to forgive the youth; and as soon as he could be found, the wedding would be celebrated. Sakitsi informed the astonished Komatsu that he himself was the young man spoken of. As she had never disclosed to him her family name, he had been prevented from recognising, in the object of his affections, his long affianced bride.

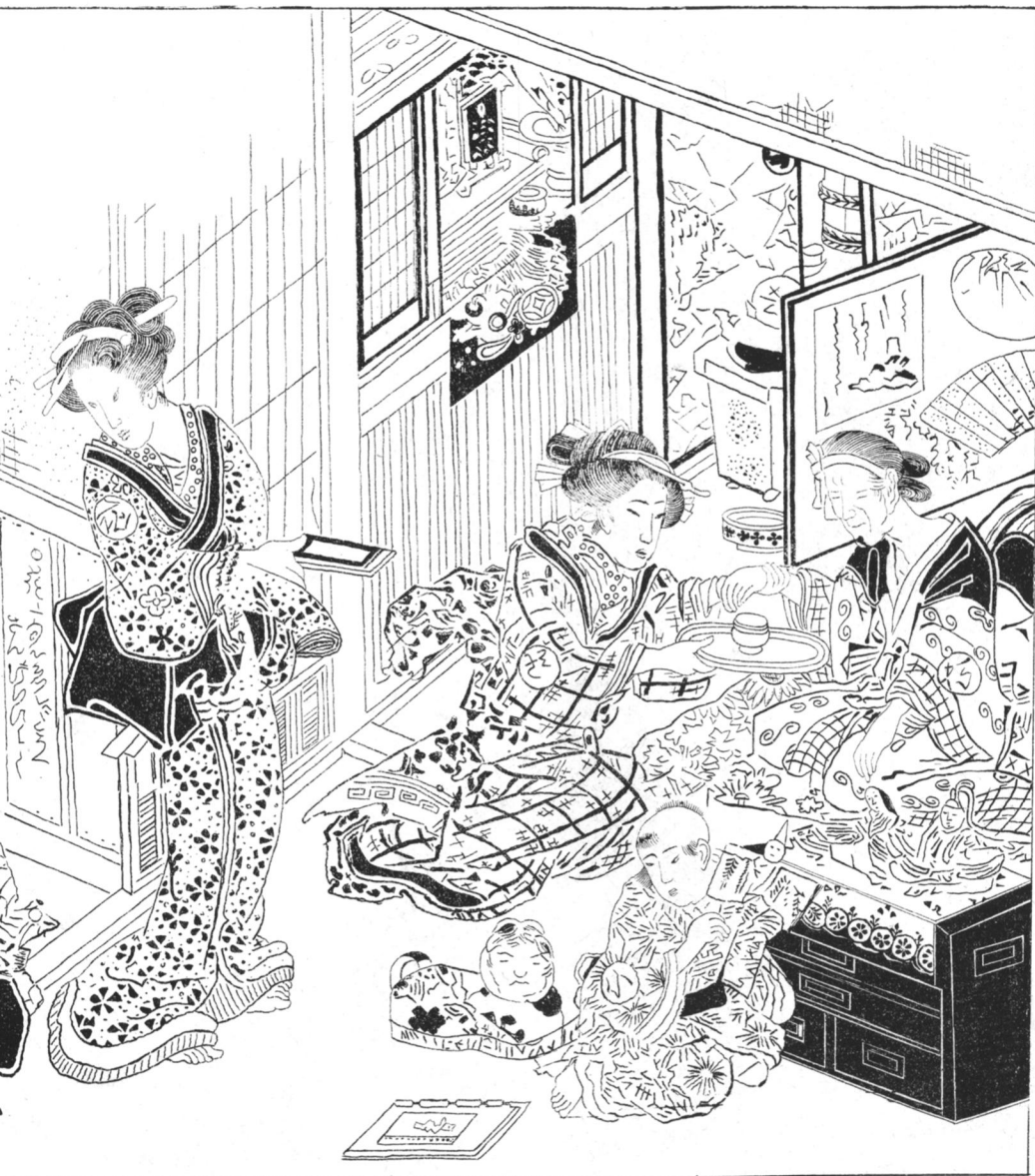
Of course all their sorrow was now turned into joy; nor had they suffered in vain, since the trials they had undergone had thoroughly tested the strength and constancy of their affections. Our friends immediately set off together

for Kamakura; there the meeting between the parents and their children was of a joyful and affecting nature, such as words are inadequate to describe. The old Commander was in ecstasies at the happy turn which affairs at length had taken, and he presided at the wedding with great glee. Tofei was also restored to favor, and he and Wofana were set up in the rice establishment formerly kept by Miosan. Being all distinguished for filial duty and affection, they were blessed with a numerous offspring, and led henceforward peaceful and happy lives.

The Japanese would seem to be very fond of seasoning their conversation with proverbs, from the number of these specimens of ancient wisdom which the book contains. The wit of the piece seems to consist in certain plays upon the meaning of proper names and other words, and in a variety of innocent deceptions practised by the characters upon each other, to free themselves from the dilemmas into which they are brought. Notwithstanding the pains bestowed by Dr. Pfizmaier on his translation, it must be confessed that it is very obscure, and sometimes quite unintelligible; which without doubt is owing to the meagre nature of the helps at his command. Indeed, to render all the allusions perfectly intelligible to an Occidental reader, would require a body of annotation at least as large as the book itself. But for this the materials do not yet exist; even the names of the towns, rivers, etc., mentioned in the tale, are not all to be found on any European map. Yet, in spite of these difficulties and drawbacks incident to the incipient state of the study, an attentive perusal of the work as it is affords no little insight into the social condition of Japan, which, amidst all its peculiarities, bears a curious resemblance to that of Europe in the feudal ages.

The wood-cuts, too, as respects the amount of information they convey, are nearly as valuable as the text; they afford many interesting illustrations of the descriptions we possess of the dresses, furniture, and domestic manners of the people. A lithograph of one of these cuts is here given, as a specimen. In the original, it is cut into two, down the middle, the two halves being placed on two opposite pages;





and the Japanese text fills up all the space which in our copy appears blank. It represents the household of Tofei on the morning when Saizo was to come. To the right, Misawo is handing a drink to old dame Kutsiwa. Koyosi is playing with her dolls; and near her, on the floor, are the little dog-chest and her picture-book. In the centre, Fanayo, with a prayer-book in her hand, is preparing to go to the temple; and on the left, are Tofei and his sedan. In the background, over the head of Misawo, is a recess forming a sort of domestic altar, where the follower of the *Sintoo*, or ancient national religion of the Japanese, pays his devotions. It is thus described by Dr. G. H. Burger: "In the worship of the *kami*, (spirits or gods,) particular dwellings for them are erected on earth, which are called *miya*; these are temples of various sizes, and built of wood,—the smaller of *lignum vitæ*, the larger of cypress. In the centre of them, slips of paper fastened to pieces of *lignum vitæ* are deposited as emblems of the godhead, and called *gohei*. These *gohei* are to be found in every Japanese house, where they are preserved in small shrines, on an elevated spot. On both sides of the *miya* stand flower-pots with green boughs, generally of the myrtle or pine, then two lamps, a cup of tea, and several vessels filled with the liquor *sake*. Here every Japanese, morning and evening, 'offers his prayers to the creator, Ten-syoo-dai-zui.'"^{*}

Among the things in this picture that most deserve notice, are the varieties of head-dress of the different characters. Thus, the child Koyosi's head is shaved, with the exception of two or three little tufts. The old lady's scanty locks are simply secured with a riband. The head-dress of the younger adults is more elaborate, and is thus accurately described by Mr. Williams: "The Japanese shave the crown of the head, leaving the hair on the sides above the ears to grow long, and combing it back to the occiput, where the whole is gathered up into a cue, and brought upwards and forwards to the crown, and tied with a cord; when tied, the end is cut square off, leaving a little tuft on the top. The women are not shaved, but bind their long hair on their heads, with a profusion of combs, and orna-

^{*} *Chinese Repository*, vol. ii, p. 321. A fuller description will be found in Von Siebold's *Archiv zur Beschreibung von Japan*, Abth. v. p. 29.

ments, making rather a fanciful head-dress.”* It will be observed also, that Fanayo’s eyebrows are shaved off, that being a mark of the married state. One of the peculiarities of the Japanese dress is the coat of arms worked upon it, which Mr. Williams thus describes: “The blazonry is a white circle about an inch in diameter, within which is the device. The *ignobile vulgus* are content to have their family coat of arms worked in the seam on the back, between the shoulders; but the officers bear their heraldry upon the seam of the dress in five places,—on the back between the shoulders, inside each elbow, and on each breast.”† This custom has afforded the ingenious artist a ready mode of designating his characters, by marking them with their initials; a device which it will be perceived he has availed himself of, and which, in consequence of the discrepancies that present themselves between the different portraits of the same individual, is, as Dr. Pfizmaier remarks, by no means superfluous.

* *Chinese Repository*, vol. vi. p. 360.

† *Ibid.*, p. 367.